

**FRATERNAL**  
**WOODMEN OF THE WORLD.**  
Weber Camp No. 74, meets in K. of P. hall in the Utah National Bank building every Thursday evening at 8 o'clock. Visiting Woodmen cordially invited to attend.  
A. T. WYKES, C. C.  
E. AUTH, Clerk. First National Bank Building.

**ORDER OF OWLS.**  
Ogden No. 1218, Order of Owls, meets in Odd Fellows Hall, over Elks club, every 2nd and 4th Wednesday nights of each month. Visiting Owls cordially invited.  
JOSEPH OLIVER, President.  
W. M. PIGGOTT, Secretary.  
375 24th Street.

**WOMEN OF WOODCRAFT.**  
Women of Woodcraft Ogden Circle 551, meet every Wednesday night at 7:30 o'clock, K. of P. hall. Visiting Neighbors invited.  
Dues can be paid at Bingham's grocery store, 25th St., the afternoon of the 28th of each month.  
SARAH RANSON, G. N., 145 West Patterson Ave.  
MARIE CRITES, Clerk, 2731 Monroe Avenue.

**BROTHERHOOD OF AMERICAN WOMEN.**  
Ogden Home, No. 1505, meets first and third Thursday nights at 7:50 in Labor Union Hall, 24th St. Visiting Archers cordially invited to meet with us.  
HENRY BUCHELL, Foreman, 252 22nd Street.  
O. E. WILLIAMS, Correspondent, 192 21st Street.

**MASOPI.**  
Queen Esther Chapter, No. 4, O. E. S. Regular meetings held at Masonic hall on Washington Avenue, between Twenty-first and Twenty-sixth streets the first and third Fridays of each month. Sojourning members cordially invited to attend.  
EVA F. COREY, W. M.  
LILLY V. HALSTED, Sec'y.

**LADIES OF THE MACCABEES.**  
Silver Five No. 1, meets the 2nd and 4th Tuesday afternoons at 2:30 p. m., in I. O. O. F. hall, 2416 Washington Ave. Visiting members cordially invited.  
IDA HOLLAND, L. C.  
L. JENNIE PRUITT, R. K.  
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**FRATERNAL ORDER OF EAGLES.**  
Fraternity Order of Eagles, Ogden Aerie, No. 115, F. O. E., meets every Wednesday evening in Eagle hall, east of Reed hotel, at 8:00. Visiting Brother Eagles are invited to attend the Aerie meetings.  
A. C. FIELTZ, W. President.  
E. R. GEIGER, Secretary.  
DR. H. B. FORBES, Aerie Physician.

**OGDEN LODGE NO. 1, D. OF H.**  
Ogden Lodge No. 1, D. of H., meets in I. O. O. F. Hall, 2416 Washington Ave., the first and third Thursday evenings of each month, at 7:30 p. m. Visiting sisters and brothers cordially invited to attend.  
EDITH PRUITT, C. of H.  
JENNIE HILL, Financier.  
L. JENNIE PRUITT, Recorder.

**KNIGHTS OF PYTHIAS.**  
Ogden Lodge No. 2, Knights of Pythias, meets at Castle Hall, Utah National Bank building, every Monday evening. All K. of P.'s requested to meet with us.  
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W. W. CROSSMAN, M. of E.  
W. S. UNDERWOOD, K. of R. and S.

**MODERN WOODMEN OF AMERICA.**  
Utah Camp No. 990, meets every Tuesday night at 8 p. m., at Eagles Hall, 25th St. Visiting members invited to meet with us.  
A. W. ACOE, Consul.  
J. H. SHAFER, Clerk.

**ODD FELLOWS.**  
Ogden Lodge No. 5, Independent Order of Odd Fellows, meets in I. O. O. F. hall every Tuesday evening. Visiting brothers cordially invited to be present.  
E. H. TRULLINGER, Noble Grand.  
HENRY KISSEL, Secretary.

**Queen City, Rebekah Lodge, No. 4, I. O. O. F.**  
Meets second and fourth Friday evenings at Odd Fellows' hall. Visiting members invited.  
LAURA M. WIAIT, N. G.  
AMANDA JENKINS, Rec. Sec'y.

**ORDER RAILWAY CONDUCTORS.**  
Wasatch Division No. 124, O. R. C., meets second and fourth Friday nights at 8 p. m., at I. O. O. F. hall, corner Washington Avenue and 24th Street. All brothers are cordially invited to attend.  
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D. L. BOYLE, S. and T.

**ROYAL HIGHLANDERS.**  
The Royal Highlanders meet the first and third Mondays, at Eagle Hall. Dues can be paid from 2 to 5, office of G. W. Green, on the 25th of each month. Visiting members cordially invited.  
J. B. GRACE, I. P.  
ALICE COLLINS, Sec. & Treas.  
10-26-1

**B. OF A. T.**  
Brotherhood Railway Trainmen, Ogden Lodge No. 68, meets every Thursday evening, Eagle's Hall, at 8 p. m. C. D. SIMPSON, President.  
R. A. IRVINE, 272 26th, Sec'y.  
A. B. CAMPBELL, 2419 Monroe.

**B. P. O. ELKS.**  
B. P. O. Elks, Ogden Lodge No. 719, lodge and club rooms, second floor, 2416 Washington Avenue. Regular meetings every Tuesday evening.  
JOHN S. CORLEW, Exalted Ruler.  
J. H. KNAUSS, Secretary.

**ROYAL NEIGHBORS OF AMERICA.**  
Excelsior Camp No. 3240, meets every second and fourth Monday evening of each month at the Eagles' hall. Visiting members cordially invited.  
MRS. MARY DORA, Oracle, 365 Twenty-second Street.  
JOSEPH RHEA, Recorder, 258 22nd St.

**Sego Lily Circle, No. 174, meets every second and fourth Monday nights at 7:30 in I. O. O. F. hall. Visiting neighbors cordially invited.**  
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**ROYAL ARCANUM.**  
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### CHEAPNESS.

Cheapness is usually considered to mean "great value for small investment; that which is inexpensive." In looking over the many ways in which the word "cheapness" is used, we find that many and varied meanings have been attached to it, and that it has been made to apply to the conditions and dispositions of human beings as well as to inanimate things. In this connection we shall consider it only as it is made to apply to human beings.

We often hear some one spoken of as being "cheap," or, in other words, mean; negatively, close-fisted; "tightwad," etc., in business transactions and in social relations, etc. But let us lay down this truth in the beginning that it is not always the seemingly miserly with his belongings who is really "cheap," for the one who will spend lavishly is oftentimes the "cheapest" in the world. For instance, many men, men of wealth, men controlling large commercial institutions, men who, having acquired a competence have retired from business, spend lavishly for their own comforts and the comfort of those around them of their own kind; but when the man who is the real producer of their wealth asks for a little increase in order to purchase for himself and those dear to him the bare necessities of life, those same men become as niggardly and miserly as sin. Again, great corporations spend without stint for many useless things, and for other things detrimental to the public, but useful to them in prosecuting their undertakings; but when asked to make an expenditure for the benefit of the people from whom they have received much, they shut up like a clam.

But this is not applicable to people of means only; it may be just as aptly applied to those of small means, to the wage earner. We find human nature much the same in both classes, for that matter. Many wage earners in their way spend as lavishly as do the others, and even more so, for they, many of them, spend ALL they have (while the other fellow doesn't go that far) for that which does them no good, and many times is a positive injury to them, and do without the things they really need; thus they "cheapen" themselves in the eyes of their more sensible friends. On the other hand, they may do the reverse, and be as justly termed "cheap." So we see that either extreme—too much or too little—has the same effect; it "cheapens" the individual in his own estimation and in that of others; it impairs his intellect, dwarfs his soul and makes of him a mean, despicable creature.

Some may define this as selfish cupidity in either case, but it makes little difference, for the final results are much the same.

There is another phase of this question that I wish to speak of, and that the middle and poorer classes should consider well. Many times we hear one spoken of as being "cheap" because he does not engage in and spend money for some of the practices or indulgences of his associates. Consider well the objects and aims of the individual before applying this epithet, for that same person may really be one of the most magnanimous and free-hearted of your associates, but is aiming at certain results which might profit you to emulate.

Many times frugality is mistaken for cheapness, and I dare say many of us do not know what constitutes the difference. If union people would be just as frugal on the one hand, and as generous on the other, as are our more fortunate "friends" (?)—only in the reverse order—it would not be long until a very different picture would be told. In other words, spend no money foolishly; live within your means, even if it does "pinch" sometimes; pay your dues promptly and



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### FRATERNAL.

**IMPROVED ORDER OF RED MEN**  
Improved Order of Redmen, Hiawatha Tribe No. 3, meets in Eagle hall, Friday evenings at 8 o'clock. Visiting chiefs cordially invited.  
J. L. BLOSSER, Sachem.  
E. R. GEIGER, C. of R.  
A. B. WRIGHT, C. of W.

without grumbling; attend meetings regularly and keep your obligations in mind, and you will soon have more to live on and some over to lay aside for a "rainy day."

### LABOR UNIONS AND GOOD CITIZENSHIP.

Many people consider the trade union merely as a machine for the adjustment of wages, hours, and the material conditions of work. Such matters are necessarily often its first concern, because men cannot cultivate their minds and souls until they are clothed and fed and sheltered and relieved from excessive drudgery.

The truth is, however, that the labor union is quite as much concerned with broad civic and humanitarian problems as with the immediate necessities of its own members. Next to enlightening and elevating the laborer, the union holds more potentially for good citizenship than any other force in society.

The labor union finds its largest and best sphere of usefulness in educational work. The worker finds the union his club, his school, his debating society, where he learns his duty to his fellow-men. It is his own free and democratic institution.

"No man lives for himself alone" might be the motto of the labor union. This is one of the most important truths which it teaches.

The labor union always keeps before its members the high ideal of good citizenship, in which all share. Class limitations and narrow prejudices are replaced by the broad patriotism which seeks to uplift and inspire.

Our country has developed so marvelously in an industrial way that nearly 50 years that much care is needed to adjust the relations between the employer and the workmen in order that the workmen may not be deprived of the reasonable wages, the short hours, and the time for recreation and education which each needs for good citizenship. No man is likely to become a good citizen who has not the opportunity for a comfortable home, and the means to educate his children to the limits that our public educational institutions will permit.

The labor union takes the workman from the moment he lands on our shores and starts to make him a good citizen, and it is so far, the most valuable and efficient agent that we have for that purpose. In fact it is about the only agent to do that work.

The recent strike at the Rockwell Shovel Works, near Chicago, illustrates how shamelessly immigrants were treated by certain employers and how little any force in society concerned itself that these poor, foreign workmen should be educated and made good citizens. Owing to the great influx of immigrants the trade unions have not been able to reach all of these in time to prevent their exploitation, but much has already been done, especially for those employed as miners.

If the labor union was assisted by other forces for good in its task of organizing and educating, it could make good citizens of all the poorest and most ignorant of our slum population. The unions, however, cannot do the whole work of the nation.

There is no man so poor, so ignorant, but the labor union will take him as a member and put at his disposal all the educational forces of his industrial organization, in order that he may retain his self-respect, that he may have no hope for the future and may be encouraged to join with his fellows in securing those rights and privileges which make a good citizen. He gets a new individuality by his union affiliations. He learns that he is not alone in the struggle. There are those who care for him and will help him to that full development which is the best expression of good citizenship.

In the union a man learns to respect the rights of others. He realizes the power of associate effort. He sees by contrast how little account is the individual standing alone in our present complex society.

The union is a constant education in self-government. It is a constant education in self-reliance. It is a constant sermon on honesty, integrity of character, and self-control.

In fact, many believe that the non-partisan character of the union makes

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It is a far better school for citizenship than the ward club of political convention where we have developed some autocratic and questionable forms of procedure, even though the illusions of personal freedom and individual choice are maintained, to encourage the voter to use the franchise at all.

Labor unions concern themselves with the kind of immigration which comes to the United States, for a large proportion of our citizens are of foreign birth.

They are not prejudiced against immigration, but they believe that if the immigrant has a sound body and clean mind and can read and write when he arrives, he is better material for a good citizen than the criminal, the ignorant, the pauper, or the defective. Organized labor joins with all other forces for good government in the endeavor to secure a higher standard for immigration than now obtains.

The union really educates its members to a higher ideal than do our political institutions, because it often takes elaborate precautions by referendum vote and otherwise—that the individual member shall express his opinion and have it recognized. In this way the individual finds more complete expression in the trade union than in any other institution known to civilization.

The above article by EVA McDONALD VALES, assistant editor of American Federationist, is one well worth reading and careful study. To those who are not so favorably inclined toward labor unions because of misconceptions to the real intents and accomplishments of such organizations, it should be a splendid lesson; and if well learned there will be less unfavorable criticisms in the future; for it speaks the truth, the whole truth and nothing but the truth. So, if you have read it, read it again, and yet again, and you will find new meat in it each time.

Editorial Committee:  
KATE S. HILLIARD,  
E. A. BATTLE,  
ROY E. SOUTHWICK.

## Marxian Club Socialists

Any question concerning Socialism answered. Address all communications to K. S. Hilliard, 436 Herrick Avenue.

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The joy, the hope, the pain,  
The struggle whose end is strength,  
The loss that is infinite gain.  
Not the drought of a cloudless sky,  
Not the rust of a fruitless rest;  
Give me the sun and the storm,  
The calm and the white sea crest.

—CLEAVES.

### A. F. OF L. CONVENTION.

The information conveyed in the Socialist party press is that the Socialist party men "are well represented in the Toronto convention of the A. F. of L." need not be doubted. The activity reported among the brewery workers, bartenders and cigar-makers "to meet the onslaught upon the section and their interests," demonstrates the breath of the S. P. The bona fide Socialist will ever be guided by the class interests of the working class, and so guided, never will be a catspaw for any special and conflicting employers' interests. The S. P. class interests are as allied, and he will fight the assailant. As a consequence, he becomes a mercenary in the camp of his employer, fighting for his employer's interests against the interests of some other employer, and, therefore, against other workmen, who, as he might as himself, take their employers' interests for their own. This is the Labor-dislocating essence of Craft Unionism, and, of course, of one of its political expressions—the S. P. No doubt the ripped up S. P. is well represented at a convention where Labor scatters under the opposing banners of opposing interests.

### CRAFT UNIONISM AND RACE HATRED.

While craft-simple orators saved the air at the Toronto A. F. of L. convention with heated anathemas against "Yellow Labor" because it "reduces the standard of living," the sugar ship Craigball was tying up to her pier at Yonkers eleven days late from Singapore because fourteen Chinese members of the crew struck in midocean against the treatment they were receiving. It is not recorded that a single white member of the crew made a murmur against the identical

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Socialist party journalism and tactics are exemplified by the "New York Volksstimme" of the 17th instant. The report, which the paper gives of the session of the International Bureau, held on the 9th of this month, closes literally with these six lines:

"Bergson explained the demand of the American S. P. for both the seats on the Bureau, on the ground that it has 97 per cent of the membership of both parties."

"With a few words of thanks the chairman declared the important session of the Bureau adjourned."

Not a word of what Paul Kretlow, the proxy of the S. L. P. delegate De Leon, certainly answered to Bergson's "explanations," nor a word on the obvious action the Bureau obviously took in sitting down hard upon the "explanations."

Darkness, not enlightenment is the bond upon which S. P. leadership relies to keep its 62,000 (?) membership together—Weekly People.

### EXTRACTS FROM ANCIENT SCIENCE.

"A critical knowledge of the evolution of the idea of property would embody, in some respects, the most remarkable portion of the mental history of mankind."

"The latest investigations respecting the early conditions of the human race are leading to the conclusion that mankind commenced their career at the bottom of the scale and worked their way up from savagery to civilization through the slow accumulation of experimental knowledge."

"Since the advent of civilization, the outgrowth of property has been so immense, its forms so diversified, its uses so expending and its management so intelligent in the interest of its owners, that it has become, on the part of the people, an unmanageable power. The human mind stands bewildered in the presence of its own creation. The time will come, nevertheless, when human intelligence will rise to the mastery over property, and define the relations of the state to the property it protects, as well as the obligations and the limits of the right of its owners. The interests of society are so paramount to individual interests, and the two must be brought into just and harmonious relations. A mere property career is not the final destiny of mankind, if progress is to be the law of the future as it has been of the past. The time which has passed away since civilization began is but a fragment of the past duration of man's existence; and but a fragment of the ages yet to come. The dissolution of society bids fair to become the termination of a career of which property is the end and aim; because such a career contains the elements of self-destruction."

"Savagery was the formative period of the human race. Commencing at zero in knowledge and experience,

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without fire, without articulate speech and without arts, our savage progenitors fought the great battle, first for existence, and then for progress, until they secured safety from ferocious animals, and permanent subsistence. Out of these efforts there came gradually a developed speech, and the occupation of the entire surface of the earth. But society from its rudeness was still incapable of organization in numbers. When the most advanced portion of mankind had emerged from savagery, and entered the Lower Status of barbarism, the entire population of earth must have been small in numbers. The earliest inventions were the most difficult to accomplish because of the feebleness of the power of abstract reasoning. Each substantial item of knowledge gained would form a basis for further advancement; but this must have been nearly imperceptible for ages upon ages, the obstacles to progress nearly balancing the energies arrayed against them. The achievements of savagery are not particularly remarkable in character, but they represent an amazing amount of persistent labor with feeble means continued through long periods of time before reaching a fair degree of completeness. The bow and arrow afford an illustration."

LEWIS H. MORGAN.

**THE INSUFFICIENCY OF MISERY.**  
Frequently is the remark heard in anti-Socialist circles: "The working-men are too well off to join a revolutionary movement. They must first be more miserable." How false this is, and how utterly insufficient, is misery alone to build a revolution, the recent developments in England prove to the full.

In that country the Royal Commission on the Poor Law and Relief of Distress has just rendered its special report. From this report the fact appears that unemployment and consequent destitution have hugely increased in the last year. For the year ended March 31 last, 136,757 persons out of employment applied for relief in England and Wales, London aggregating 49,239 of these, and outside London 147,518. The previous year the applications were 32,624 in London, and 57,433 in the remaining districts—making for this year an increase of over 50 per cent in London, and of nearly 200 per cent outside of the capital.

From the report appears the fact

that fact that destitution has now reached such a pitch in Great Britain that 31 persons out of every thousand were relieved in 1908-9, as against 14 out of every thousand for 1907-8; an increase of more than 100 per cent over the previous year's number. The exact figures are given as 56,418, representing 130,921 dependents for 1908-9, and 136,533, representing 376,043 dependents for 1907-8, an increase of nearly double the earlier year's record.

A third vital fact peers out of the Commission's report: namely, that miscellaneous or casual laborers, i. e., those who have been driven by the improved machine from the position of skilled workmen, or have been prevented by the division of labor from learning a trade, furnished 41 and 41.9 per cent of the applicants. Furthermore, that the building trade furnished 16 and 9.10 per cent and that the number of applicants from the engineering, shipbuilding and metal trades was 50 per cent higher in 1908-9 than in the preceding year. Finally, a fourth and momentous fact is revealed: that a majority of the unemployed are in the very prime of life. In London only 9 per cent of the unemployed seeking relief were under 20 or over 60 years of age, and the enormous proportion of 51 per cent were between 20 and 40.

Here, then, is a picture of misery almost unexcelled. A great, a 100 per cent increase in unemployment and destitution, thirty-one out of every thousand in the population driven to seek relief, nearly half the applicants derived of a trade by the improved machine, and over half of them in the best working years of their life, yet denied an opportunity to work—and yet the revolutionary movement in England has been making of late no particularly great strides.

If misery were sufficient to build a revolution, surely here were misery enough. But misery lacks that inefficiency by many a league. Misery is not enough; it must lead to discontent. Discontent is not enough; it must be enlightened on the causes of its misery, and the cure. Enlightenment is not enough; it must be organized, disciplined and drilled to effect the salutary revolution.

There is misery aplenty in the world today. No need to wait for more. Education and organization—now the needs of the hour.—Exchange.

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Have received the subjoined:  
To Our Friends and Patrons:  
The California Winery doesn't make a practice of tooting its own horn very much and therefore asks your indulgence for sending the following short item of news that came to us a few days ago by telegram from Seattle, from The Alaska-Yukon Exposition:  
"California Winery awarded gold medals for seven of its wines above all other California competition—Cordova, Sauterne, Claret, Zinfandel, Burgundy, Port, Sherry and Angelica. Silver medal for Riesling."

This is indeed good and gratifying news to us and will be well-satisfying because we were not aware the wines were being judged, and even at this writing, do not know who the judges were. We believe, therefore, that true merit must surely have provoked the awards to "Cordova, the Wine of Quality."

Very truly yours, CALIFORNIA WINERY.  
E. M. SHEEHAN, Vice-Pres. and Gen. Mgr.